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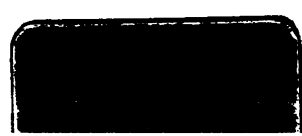

Certaine Godly Praiers.

Certaine Godly Praiers

FOR SUNDRY TIMES,

AND

TO BE USED FOR SUNDRY PURPOSES.

ORIGINALLY APPENDED TO THOSE EDITIONS OF

The Book of Common Prayer,

PUBLISHED

IN THE REIGN OF JAMES I. AND CHARLES I.

AND NOW RE-PRINTED FROM THE ORIGINAL.

EDITED, WITH A PREFACE, BY

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A PRESBYTER OF THE CHURCH OF ENGLAND; OF TRINITY COLLEGE, CAMBRIDGE.

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A list of those words which have become obsolete in the sense which they bear in the following pages, with their modern signification annexed, will be found at the end of the Book.

PREFACE.

THE following Prayers were manifestly written and intended for the Christian's private and individual use. In the hope that they may be once again so employed, I am induced to edite a reprint in this Manual Form. For, even in times in which there is a tendency to revive too many obsolete Forms, no candid Christian can object—on the ground of its antiquity, only—to the republication of that which, in itself is unequivocally good, and in its effects may be, by God's Blessing, eminently useful.

I am sorry that it is not in my power to give any information, as to their authorship. They first attracted my attention, in an Edition of the Prayer Book, published in 1636; subsequently, in Editions of 1620 and 1618.

Having consulted Wheatly and Mant, as well as Comber, in reference to them, and obtained no satisfactory result, I was induced to apply to Dr.

Cardwell, our most eminent and learned modern ritualist, on the subject. My enquiries were, 1st. When and by what authority they were originally appended to the Book of Common Prayer;—2ndly, Who was or were the Author or Composers of these Prayers;—and 3rdly, By what authority they were omitted in subsequent Editions. This accomplished scholar, however, in reply, expresses much regret that he is not able to give the information which I sought. He adds that, although he has met with these Prayers, he has never successfully followed up the enquiries which I suggested, and that the subject would, in fact, require so much accuracy and research, as to encroach greatly upon the time of any one who is already occupied. With this reply, and without the time and opportunities necessarily required for such research, I must at present leave the question; though not entirely without hope of yet being able to glean some information on this interesting topic.

The Prayers were, no doubt, omitted at the last revision of the Liturgy, in, what is nominally the 13th, but actually, the 3rd year of Charles II. viz. A.D. 1662. Whether they were appended to the Prayer Book before the 1st year of James I. A.D. 1603, I have, here, no means of ascertaining. If not *before* the year last named, they were certainly

composed and set forth *then*. So that for sixty years, from 1603 viz. to 1662, they formed an Appendix to the Book of Common Prayer.

Of course, we must remember that during a part of this period, the Prayer Book was superseded by the Directory; and that during the troubles and distractions of the times, the Liturgy was all but banished from our land.

In "private and secluded places, indeed, some of the orthodox sequestered divines still used the Common Prayer, and administered sacraments;"* "but the Church was reduced to a chamber and a conventicle, so sharp were the troubles. At private houses they had great meetings of zealous Christians, who were generally much more devout and religious, than in their greater prosperity." For a long while, probably during the greater part of the Commonwealth, the Episcopalians were, indeed, permitted to meet publicly and uninterruptedly, at St. Gregory's, a small Church contiguous to St. Paul's Cathedral; "the ruling powers conniving at the use of the Liturgy, &c. in this Church alone."

* These quotations are simple extracts from Evelyn's "Diary," which contains an interesting record of the manners, &c. of the times in which he lived. A familiar account of his life may be found in the 1st vol. of "The Lives of Eminent Christians," published by the Society for the Promotion of Christian Knowledge.

It is not impossible that some few of the Clergy may have enjoyed an exemption from the general silence imposed on the mass. Usher and Sanderson, Kidder and Bull, were among these exceptions to the general rule. But "it was a rare thing to find a minister of the Church of England in a parish pulpit, most of which were filled with Independents" and others. The few Episcopalian Clergy who were permitted to officiate, though they conformed to the spirit of the services in the Book of Common Prayer, did not venture—except, as I have already said, at St. Gregory's—to use it in public. Nay, it was generally perilous to employ the language of the Liturgy, even in private houses, in prayer to God. The Ministers allowed by the Parliament, were commanded to use "A Directory for the Publique Worship of God throughout the three kingdoms of England, Scotland, and Ireland;" with which was published, "An Ordinance for the taking away the Book of Common Prayer, and for establishing and observing of this present Directory throughout the kingdom of England and dominion of Wales."

The ejection of the Episcopalian Clergy was attended with excesses which none will now attempt to defend and exculpate, though much may be said in their palliation. Of one thing we may be sure, these excesses were produced by *the*

times, and should not be regarded as the acts of any mere party. There is, in fact, no religious party now in existence which can, correctly, be styled the analogue or representative of the Republican Religionists. To upbraid, therefore the peaceable Nonconformist of our day, with the fearful outbreaks of the times of the Commonwealth, does not seem more reasonable than it would now be to hold up our Protestant Church to execration as connected with the Court of High Commission, or identified with the acts of the Star Chamber.

It is not for man to understand or to unravel the incomprehensible meshes of Divine Providence. Myriads are the lines which cross and re-cross in every direction, in the Moral Government of the Universe. But One Law seems clearly defined; it is the law of *cause* and *effect;* the law that in morals as well as in physics, "Action and Re-action, are equal." The tidal flow, is followed by the ebb; and as the flood-tide reaches higher, so the lower does its ebb recede. And, surely, during the Commonwealth, the Church of England was at its lowest ebb. We naturally look to what preceded; and few there are who cannot see the cause of so fearful a re-action. Be it ours to learn that as such oscillations shall become less frequent and less violent, so shall we gravitate, the sooner, to the centre of truth.

Yet, oh! whilst the afflicted and oppressed Episcopalians sat down by the waters of Babylon and wept, there were thousands and tens of thousands throughout the land, who still bowed the knee in those services which were hallowed and consecrated by countless associations. And as thus they bowed, kneeling as aforetime with their hearts and minds engaged in worship, once and again and oft repeated, was the humble and fervent language of these "Godly Prayers" heard in Heaven, the dwelling-place of Him who listeneth to the secret cry of His suffering Ones.

As having been, for a long time, an authorised Appendix to the Book of Common Prayer, and used doubtless by the scattered flock of the Church of England, "in times of deep distress," regularly and continuously during a period of many years, I have thought that this re-print would form — to the Churchman, at least — a Manual, not utterly devoid of interest. And this interest is derived not only from the intrinsic worth, the holy humble fervour of the Prayers themselves; but from the chequered associations, and the recollections of many a hue, with which they will become entwined in the heart of the Christian.

They bear the impress of an age, in which lived Usher, and Hall, and Taylor, and Hammond, and

other kindred spirits, whose faith was energised by love.

As, from the blossoms of the flower, may be distilled a dew which gives forth the summer's fragrance, when the summer has departed and the flower itself has withered; so, assuredly, may such fragrance as that contained in the sweet incense of Prayers, composed by those who have long since mouldered in the dust, be a "sweet-smelling savour," and "acceptable" to Him to Whom they are addressed.

I have only to add, that whilst the orthography has been reduced to a more modern form, the order of arrangement has not been altered.

May God bless this unpretending Manual to every Christian who uses it, and so, may even this humblest attempt not fail to promote His glory, through Jesus Christ. Amen.

The Grammar School, Tavistock,
December 9th, 1845.

CERTAIN GODLY PRAYERS.

A Prayer containing the Duty of every true Christian.

O MOST mighty God, merciful and loving Father, I wretched sinner come unto Thee in the Name of Thy dearly beloved Son, Jesus Christ, my only Saviour and Redeemer: and I most humbly beseech Thee for His sake to be merciful unto me, and to cast all my sins out of Thy sight and remembrance, through the merits of His bloody death and passion.

Pour upon me, O Lord, Thy Holy Spirit of wisdom and grace: govern and lead me by Thy Holy Word, that it may be a lantern unto my feet, and a light unto my steps. Shew Thy mercy upon me, and so lighten the natural blindness and darkness of my heart through Thy grace, that I may daily be

renewed by the same Spirit and grace: by the which, O Lord, purge the grossness of my hearing and understanding, that I may profitably read, hear, and understand Thy Word and heavenly will, believe and practice the same in my life and conversation, and evermore hold fast that blessed hope of everlasting life.

Mortify and kill all vice in me, that my life may express my faith in Thee: mercifully hear the humble suit of Thy servant, and grant me Thy peace all my days: graciously pardon mine infirmities, and defend me in all dangers of body, goods, and name: but most chiefly my soul, against all assaults, temptations, accusations, subtle baits and sleights of that old enemy of mankind, Satan, that roaring lion, ever seeking whom he may devour.

And here, O Lord, I prostrate with most humble mind crave of Thy Divine Majesty, to be merciful unto the universal Church of Thy Son Christ: and especially according to my bounden duty beseech thee for His sake to bless, save, and defend the principal mem-

ber thereof, Thy servant our most dear and Sovereign Lady Queen Victoria; increase in her royal heart true faith, godly zeal, and love of the same: and grant her victory over all her enemies, a long, prosperous, and honourable life upon earth, a blessed end, and life everlasting.

Moreover, O Lord, grant unto her Majesty's most Honourable Counsellors, and every other member of this Thy Church of England, that they and we in our several callings may truly and godly serve Thee: Plant in our hearts true fear and honour of Thy name, obedience to our Queen, and love to our neighbours: Increase in us true faith and religion: Replenish our minds with all goodness, and of Thy great mercy keep us in the same till the end of our lives: Give unto us a godly zeal in prayer, true humility in prosperity, perfect patience in adversity, and continual joy in the Holy Ghost.

And lastly, I commend unto Thy Fatherly protection, all that Thou hast given me, as wife, children, and servants: and me, O Lord, that I may govern, nourish, and bring

them up in Thy fear and service. And forasmuch as in this world I must always be at war and strife, not with one sort of enemies, but with an infinite number: not only with flesh and blood, but with the devil which is the prince of darkness, and with wicked men, executors of his most damnable will: grant me therefore Thy grace, that being armed with Thy defence, I may stand in the battle with an invincible constancy against all corruption which I am compassed with on every side, until such time as I having ended the combat, which during this life I must sustain, in the end I may attain to Thy heavenly rest, which is prepared for me and all Thine Elect, through Christ our Lord and only Saviour. Amen.

CERTAIN GODLY PRAYERS FOR SUNDRY DAYS.

Monday.

ALMIGHTY God, the Father of mercy, and God of all comfort, which only forgivest sin: forgive us our sins, good Lord, forgive unto us our sins, that by the multitude of Thy mercies they may be covered, and not imputed unto us, and by the operation of the Holy Ghost, we may have power and strength hereafter to resist sin, by our Saviour and Lord Jesus Christ. Amen.

Tuesday.

O LORD God, which despiseth not a contrite heart, and forgettest the sins and wickedness of a sinner in what hour soever he doth mourn and lament his old manner of living: grant unto us, O Lord, true contrition of heart, that we may vehemently despise

our sinful life past, and wholly be converted unto Thee by our Saviour and Lord Jesus Christ. Amen.

Wednesday.

O MERCIFUL Father, by whose power and strength we may overcome our enemies both bodily and ghostly: grant unto us O Lord, that according to our promise made in our Baptism, we may overcome the chief enemies of our soul, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after lead our lives in holiness and righteousness, that we may serve Thee in Spirit and truth, and that by our Saviour and Lord Jesus Christ. Amen.

Thursday.

O ALMIGHTY and everlasting God, which not only givest every good and perfect gift, but also increasest those gifts that thou hast given: we most humbly beseech Thee, merciful God, to increase in us the gift of faith, that we may truly believe in Thee, and in Thy promise made unto us: and that nei-

ther by our negligence, nor infirmity of the flesh, nor by grievousness of temptation, neither by the subtle crafts and assaults of the devil, we be driven from faith in the blood of our Saviour and Lord Jesus Christ. Amen.

Friday.

GRANT unto us, O merciful God, we most heartily beseech Thee, knowledge and true understanding of Thy word, that all ignorance expelled, we may know what Thy will and pleasure is in all things, and how to do our duties, and truly to walk in our vocation: and that also we may express in our living those things that we do know, that we be not only knowers of Thy Word, good Lord, but also be workers of the same, by our Saviour and Lord Jesus Christ. Amen.

Saturday.

O ALMIGHTY God, which hast prepared everlasting life to all those that be Thy faithful servants: grant unto us, Lord, sure hope of the life everlasting, that we being in this miserable world, may have some

taste and feeling of it in our hearts, and that not by our deserving, but by the merits and deserving of our Saviour and Lord Jesus Christ. Amen.

O MERCIFUL God, our only aid, succour and strength at all times: grant unto us, O Lord, that in the time of prosperity we be not proud, and so forget Thee, but that with our whole heart and strength we may cleave unto Thee; and in the time of adversity that we fall not into infidelity and desperation, but that always with a constant faith we may call for help unto Thee: grant this, O Lord, for our Advocate's sake, and Saviour Jesus Christ. Amen.

Sunday.

O ALMIGHTY and merciful Lord, which givest unto Thy Elect people the Holy Ghost, as a sure pledge of Thy heavenly kingdom: Grant unto us, O Lord, Thy Holy Spirit, that He may bear witness with our Spirit, that we be Thy children, and heirs of Thy kingdom, and that by the operation of

this Spirit, we may kill all carnal lusts, unlawful pleasures, concupiscences, evil affections, contrary unto Thy will, by our Saviour and Lord Jesus Christ. Amen.

A Prayer for trust in God.

THE beginning of the fall of man was trust in himself. The beginning of the restoring of man was distrust in himself, and trust in God. O most gracious and most wise Guide, our Saviour Christ, which dost lead them the right way to immortal blessedness, which truly and unfeignedly trusting in Thee, commit themselves to Thee: Grant us, that like as we be blind and feeble indeed, so we may take and repute ourselves, that we presume not of ourselves, to see to ourselves, but so far to see, that alway we may have Thee before our eyes, to follow Thee being our Guide, to be ready at Thy call most obediently, and to commit ourselves wholly unto Thee, that Thou which only knowest the way, mayest lead us the same way unto our heavenly desires: to Thee with the Father and the Holy Ghost, be glory for ever. Amen.

CERTAIN GODLY PRAYERS TO BE USED FOR SUNDRY PURPOSES.

A general Confession of Sins, to be said every Morning.

O ALMIGHTY God our Heavenly Father, I confess and acknowledge that I am a miserable and wretched sinner, and have manifold ways most grievously transgressed Thy most Godly Commandments, through wicked thoughts, ungodly lusts, sinful words and deeds committed all my whole life. In sin am I born and conceived, and there is no goodness in me, inasmuch as if Thou shouldst enter into Thy narrow judgment with me, judging me according to the same, I were never able to suffer and abide it, but must needs perish and be damned for ever: So little help, comfort, or succour is there either in me, or in any other creature. Only this is my comfort, O

Heavenly Father, that Thou didst not spare Thy only dear beloved Son, but didst give Him up unto the most bitter, and most vile, and slanderous death of the Cross for me, that He might so pay the ransom for my sins, satisfy Thy judgment, still and pacify Thy wrath, reconcile me again unto Thee, and purchase me Thy grace and favour, and everlasting life. Wherefore through the merit of His most bitter death and passion, and through His innocent blood-shedding, I beseech Thee, O Heavenly Father, that Thou wilt vouchsafe to be gracious and merciful unto me, to forgive and pardon me all my sins, to lighten my heart with Thy Holy Spirit, to renew, confirm, and strengthen me with a right and a perfect faith, and to inflame me in love toward Thee and my neighbour, that I may henceforth with a willing and glad heart, walk as it becometh me, in Thy most Godly Commandments, and so glorify and praise Thee everlastingly. And also that I may with a free conscience and quiet heart, in all manner of temptations, afflictions, or necessities, and even in the very pangs of

death, cry boldly and merrily unto Thee, and say, "*I believe in God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ,*" &c. But, O Lord God Heavenly Father, to comfort myself in affliction, and temptation, with these Articles of Christian faith, it is not in my power, for faith is Thy gift: and forasmuch as Thou wilt be prayed unto, and called upon for it, I come unto Thee to pray and beseech Thee, both for that and for all other my necessities, even as Thy dearly beloved Son our Saviour Jesus Christ Himself hath taught us. And from the very bottom of my heart I cry and say, "*Our Father which art in heaven, Hallowed be Thy Name,*" &c.

Prayers to be said in the Morning.

O MERCIFUL Lord God, Heavenly Father, I render most high lauds, praise, and thanks unto Thee, that Thou hast preserved me both this night, and all the times and days of my life hitherto under Thy protection, and hast suffered me to live unto this present hour. And I beseech Thee heartily, that

Thou wilt vouchsafe to receive me this day, and the residue of my whole life from henceforth into Thy tuition, ruling and governing me with Thy Holy Spirit, that all manner of darkness, of misbelief, infidelity, and of carnal lusts and affections may be utterly chased and driven out of my heart, and that I may be justified and saved both body and soul through a right and perfect faith, and so walk in the light of Thy most godly truth, to Thy glory and praise, and to the profit and furtherance of my neighbour, through Jesus Christ our Lord and Saviour. Amen.

ALL possible thanks that we are able, we render unto Thee, O Lord Jesus Christ, for that Thou hast willed this night past, to be prosperous unto us: and we beseech Thee likewise to prosper all this same day unto us for Thy glory and for the health of our soul; and that Thou which art the true Light, not knowing any going down, and which art the Sun eternal, giving life, food, and gladness unto all things, vouchsafe to shine into our minds, that we may not anywhere stumble to

fall into any sin, but may through Thy good guiding and conducting, come to the life everlasting. Amen.

O LORD Jesus Christ, which art the true Sun of the world, evermore arising, and never going down, which by Thy most wholesome appearing and sight dost bring forth, preserve, nourish and refresh all things as well that are in heaven, as also that are on earth: we beseech Thee, mercifully and favourably to shine into our hearts, that the night and darkness of sins, and the mists of errors on every side driven away, Thou brightly shining within our hearts, we may all our life's space go without any stumbling or offence, and may decently and seemly walk (as in the day time) being pure and clean from the works of darkness, and abounding in all good works which God hath prepared for us to walk in, which with the Father and the Holy Ghost livest and reignest for ever and ever. Amen.

O GOD and Lord Jesus Christ, Thou knowest, yea, and hast also taught us how

great the infirmity and weakness of man is, and how certain a thing it is that it can nothing do without Thy Godly help. If man trust to himself, it cannot be avoided, but that he must head-long run and fall into a thousand undoings and mischiefs. O our Father, have Thou pity and compassion upon the weakness of us Thy children, be Thou present and ready to help us, always shewing Thy mercy upon us, and prospering whatsoever we godly go about, so that Thou giving us light, we may see what things are truly good indeed: Thou encouraging us, we may have an earnest desire to the same: and Thou being our guide, we may come where to obtain them: for we having nothing but mistrust in ourselves, do yield and commit ourselves fully and wholly unto Thee alone, which workest all things in all creatures, to Thy honour and glory. So be it.

A Prayer against all Temptations.

O LORD Jesus Christ, the only stay and fence of our mortal state, our only hope, our only salvation, our glory and triumph,

who in the flesh (which Thou hadst for our only cause taken upon Thee) didst suffer Thyself to be tempted of Satan, and who only and alone of all men didst utterly overcome and vanquish sin, death, the world, the devil, and all the kingdom of hell: and whatsoever Thou hast overcome, for our behoof it is that Thou hast so overcome it: neither hath it been Thy will to have any of Thy servants to keep battle, or fight with any of the aforesaid evils, but of purpose to reward us with a crown of the more glory for it. And to the intent that Thou mayest likewise overthrow Satan in Thy members, as Thou hast afore done in Thine own person, give Thou, we beseech Thee, unto us Thy soldiers, (O Lion most victorious of the tribe of Juda) strength against the roaring Lion, which continually wandereth to and fro, seeking whom he may devour. Thou being that same Serpent, the true giver of health and life, that was nailed on high upon a tree, give unto us Thy silly ones, wiliness against the deceitful awaiting of the most subtle Serpent. Thou being a Lamb as white as

snow, the vanquisher of Satan's tyranny, give unto us Thy little sheep, the strength and virtue of Thy Spirit, that being in our own selves weak and feeble, and in Thee strong and valiant, we may withstand and overcome all assaults of the devil, so that our ghostly enemy may not glory on us, but being conquered through Thee, we may give thanks to Thy mercy, which never leavest them destitute that put their trust in Thee, who livest and reignest, God for ever, without end. Amen.

A Prayer against Worldly Carefulness.

O MOST dear and tender Father, our defender and nourisher, endue us with Thy grace, that we may cast off the great blindness of our minds, and carefulness of worldly things, and may put our whole study and care in keeping of Thy holy law, and that we may labour and travail for our necessities in this life, like the birds of the air, and the lilies of the field, without care. For Thou hast promised to be careful for us, and hast commanded that upon Thee we should

cast all our care: which livest and reignest world without end. Amen.

A Prayer necessary for all Persons.

O MERCIFUL God, I a wretched sinner acknowledge myself bound to keep Thy Holy Commandments, but yet unable to perform them, and to be accepted for just without the righteousness of Jesus Christ Thy only Son, who hath perfectly fulfilled Thy Law, to justify all men that believe and trust in him. Therefore grant me grace, I beseech Thee, to be occupied in doing of good works, which thou commandest in Holy Scripture, all the days of my life, to Thy glory; and yet to trust only in Thy mercy, and in Christ's merits, to be purged from my sins, and not in my good works, be they never so many: Give me grace to love Thy Holy Word fervently, to search the Scriptures diligently, to read them humbly, to understand them truly, to live after them effectually. Order my life so, O Lord, that it may alway be acceptable unto Thee. Give me grace not to rejoice in anything that displeaseth Thee, but evermore

to delight in those things that please Thee, be they never so contrary to my desires. Teach me so to pray, that my petitions may be graciously heard of Thee. Keep me upright among diversities of opinions and judgments in the world, that I never swerve from Thy truth taught in Holy Scripture. In prosperity, O Lord, save me, that I wax not proud. In adversity help me, that I neither despair, nor blaspheme thy Holy Name, but taking it patiently, to give Thee thanks, and trust to be delivered after Thy pleasure. When I happen to fall into sin through frailty, I beseech Thee to work true repentance in my heart, that I may be sorry without desperation, trust in thy mercy without presumption, that I may amend my life, and become truly religious without hypocrisy, lowly in heart without fainting, faithful and trusty without deceit, merry without lightness, sad without mistrust, sober without slothfulness, content with mine own without covetousness, to tell my neighbour his faults charitably without dissimulation, to instruct my household in Thy Laws truly, to obey our Queen,

and all governors under her unfeignedly, to receive all laws and common ordinances (which disagree not from Thy Holy Word) obediently, to pay every man that which I owe unto him truly, to backbite no man, nor slander my neighbour secretly, and to abhor all vice, loving all goodness earnestly. O Lord, grant me thus to do, for the glory of Thy Holy Name. Amen.

A Prayer for Patience.

HOW hast Thou, O Lord, humbled and plucked me down: I dare now scarcely make my prayers unto Thee, for thou art angry with me, but not without my deserving. Certainly I have sinned Lord, I confess it: I will not deny it: but, O my God, pardon my trespasses, release my debts, render now Thy grace again unto me, stop my wounds, for I am altogether plagued and beaten: yet Lord, this notwithstanding, I abide patiently, and give mine attendance on Thee, continually waiting for relief at Thy hand, and that not without skill, for I have received a token of Thy favour and grace toward me, I mean, Thy

Word of promise concerning Christ, who for me was offered on the Cross for a ransom, a sacrifice, and price for my sins: wherefore according to that Thy promise defend me, Lord, by Thy right hand, and give a gracious ear to my requests, for all man's stays are but vain. Beat down therefore mine enemies Thine own self with Thy power, which art my only aid and protector, O Lord God Almighty. Amen.

A Prayer to be said at Night going to bed.

O MERCIFUL Lord God, Heavenly Father, whether we sleep or wake, live or die, we are always Thine. Wherefore I beseech Thee heartily, that Thou wilt vouchsafe to take care and charge of me, and not to suffer me to perish in the works of darkness, but to kindle the light of Thy countenance in my heart, that Thy Godly knowledge may daily increase in me through a right and pure faith, and that I may always be found to walk and live after Thy will and pleasure, through Jesus Christ our Lord and Saviour. Amen.

A Prayer to be said at the Hour of Death.

O LORD Jesus which art the only health of all men living, and the everlasting life of them which die in faith: I wretched sinner give and submit myself wholly unto Thy most blessed will. And being sure that the thing cannot perish which is committed unto Thy mercy, willingly now I leave this frail and wicked flesh, in hope of the resurrection: which in betterwise shall restore it to me again. I beseech Thee, most merciful Lord Jesus Christ, that Thou wilt by Thy grace make strong my soul against all temptation, and that Thou wilt cover and defend me with the buckler of Thy mercy against all the assaults of the devil. I see and acknowledge that there is in myself no help of salvation, but all my confidence, hope, and trust is in Thy most merciful goodness. I have no merits nor good works which I may allege before Thee. Of sins and evil works, alas, I see a great heap, but through Thy great mercy I trust to be in the number of them to whom Thou wilt not impute their sins, but take and accept me for righteous and just,

and to be the inheritor of everlasting life. Thou merciful Lord, wast born for my sake, Thou didst suffer both hunger and thirst for my sake, Thou didst preach and teach, Thou didst pray and fast for my sake, Thou didst all good works and deeds for my sake, Thou sufferedst most grievous pains and torments for my sake. And finally, Thou gavest Thy most precious body to die, and Thy blood to be shed on the Cross for my sake. Now most merciful Saviour, let all these things profit me, which Thou freely hast given me, that hast given Thyself for me. Let Thy blood cleanse and wash away the spots and foulness of my sins. Let Thy righteousness hide and cover mine unrighteousness. Let the merits of Thy passion and blood be the satisfaction for my sins. Give me, Lord, Thy grace, that my faith and salvation in Thy blood waver not in me, but be ever firm and constant, that the hope of Thy mercy and life everlasting never decay in me; that charity wax not cold in me. Finally, that the weakness of my flesh be not overcome with the fear of death. Grant me, merciful Saviour, that when

death hath shut up the eyes of my body, yet that the eyes of my soul may still behold and look upon Thee, and when death hath taken away the use of my tongue and speech, yet that my heart may cry and say unto Thee, "*O Lord into Thy hands I give and commit my soul:*"—"*Lord Jesus, receive my soul unto Thee.*" Amen.

A SHORT GLOSSARY, &c.

AWAITING;—*Lying in Wait; Lurking.* (Prov. i. 11, 18.)

BEHOOF;—"for our *behoof;*" for our *sake.*

FENCE;—*Defence.*

LIGHTNESS;—*Levity; Trifling.* (2 Cor. i. 17.)

LAUDS;—*Praises.* (Rom. xv. 11.)

MERRY, MERRILY } *Cheerful; Cheerfully.* (Prov. xv. 13.)

SLEIGHTS;—*Devices.* (Ephes. iv. 14.)

SILLY;—*Simple.* (Hos. vii. 11.)

SKILL;—"not without *skill;*" *not foolishly; not without warrant* or *reason.*

STAY;—*Support.* (1 Tim. iii. 15. *marg.*)

TUITION;—*Protection; Defence.*

WILINESS;—*Wisdom.* (Matt. x. 16.)

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